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Observations upon the CORONATION,

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S E R M O N

P R E A C H E D

At the Chapel in LONG-DITCH,
WESTMINSTER,

On SEPTEMBER 20, 1761.

Being the LORD'S-DAY before the Coronation
of their MAJESTIES

King G E O R G E the Third,

A N D

Queen C H A R L O T T E.

By A. K I P P I S.

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Observations upon the Coronation
of King George the Third

BY R. M. O. N.



OF THE
KING GEORGE THE THIRD

AND
CHARLOTTE

BY A. K. I. P. I. S.

LONDON:
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1763



P S A L M xxi. 3. latter part.

Thou settest a crown of pure gold on his head.



T cannot at any time,—it cannot, however, at the present season, have escaped our observation, that there is a strong propensity in the human mind to be affected by external appearance. This propensity is so great, that an address to their senses is often the most efficacious method of fixing useful principles upon mankind. Their imagination must be spoke to, as well as their reason; and their passions be engaged by the display of an outward pomp. Such persons, therefore, as have best understood the nature of the mental frame have always contrived, by some splendid institutions, to enforce the sentiments they wished to inculcate on their fellow-

creatures; and if the matter has not been pursued too far, their conduct in this respect was highly reasonable and proper.

The experiment is the most dangerous where it has unhappily been the most applied; and that is, in religion. As religion is entirely an inward thing, there is the utmost hazard in joining much magnificence and ceremony with it; and, in fact, the connection has been succeeded by fatal consequences, in all ages: for while men have regarded the shadow, they have forgot the substance; while they have been busy in discharging the visible forms of worship, they have overlooked the genuine, substantial piety and goodness which can alone be acceptable in the sight of God.

But in temporal concerns a large degree of external grandeur may be used without detriment; nay, it will be found peculiarly advantageous in carrying on the purposes of society. It is absolutely necessary, in order to answer the ends of government, that some persons be invested with an authority to execute the laws, and to perform the other services which the welfare of the state

state requires. Now, as they are only beings of the same kind with ourselves, and not naturally endowed with greater power and wisdom than the rest of the human race, they would not be attended to, and obeyed, unless they were clothed with an outward splendor. It hath, therefore, been the invincible policy of public communities to render their magistrates, and especially their supreme magistrates, venerable in the eyes of the people, by every mark of distinction. Nations have constantly taken care to adorn their rulers with all the pompous ensigns of preheminance; with numerous attendants, magnificent robes, and the most solemn testimonies of respect and submission.

Besides the general majesty usually diffused around the governors of a country, it is wisely appointed that they shall be treated with particular instances of regard and homage, when they first enter upon their offices. This is more eminently the case with relation to sovereign princes, who, in all ages and parts of the world, have received a solemn investiture of their dignity, and the investiture

vestiture has been accompanied with the utmost display of grandeur.

Such a scene is shortly to be presented to us, in the coronation of a British king ; and, as it is a subject which almost wholly engrosses the public attention and conversation, I imagined it might not be improper to suggest some thoughts which, both while we behold it and afterwards, may render it an improving, as well as an entertaining, sight.

As to the Psalm from which the text is taken, several commentators refer it to the Messiah, and others suppose that it only celebrates a signal victory which David obtained over his enemies. Without entering into these enquiries at present, we cannot help observing how exactly and beautifully most of the expressions used by the royal poet may be applied to the situation of our own excellent monarch. Thus in the first verse, " The King shall joy in thy strength, " O Lord, and in thy salvation how greatly " shall he rejoice !" May not this be justly asserted concerning GEORGE the Third ? Hath he not abundant reason to joy in the strength of the Lord, which has been so illustriously

lustriously manifested in the support of his throne? Hath he not had repeated cause to rejoice greatly in the salvation of God, which has appeared in bestowing upon his arms such various and important successes? We might here direct your attention to a number of delightful and glorious events which have filled our hearts, and the heart of our sovereign, with gladness. We might bid a series of exploits and acquisitions pass in review before you, that cannot be paralleled in our history, and can scarce be equalled in the history of any country. — Many of them, indeed, were performed under the administration of our late most valuable prince; but they were not, on that account, the less blessings to his present majesty; since they enabled him to come to the crown at a time when it was not only firmly established, but adorned with peculiar circumstances of prosperity and honour. Moreover, since his accession to the royal dignity, the reduction of Belleisle, the conquest of Pondicherry, the taking of Dominique, and the advantages obtained in Germany, have furnished ample cause for his triumphing in the power of Jehovah,

hovah, and exulting mightily in the providential appearances of the ruler of the world.

The Psalmist goes on, in the second verse; "thou hast given him his heart's desire, and
"hast not with-holden the request of his
"lips:" words which our monarch has seen fulfilled in several pleasing instances. He has seen them fulfilled in the things we have just mentioned; in the illustrious victories that have attended his arms in the different quarters of the globe. He has seen them fulfilled in the entire possession which he has of the affections of his people. To reign in the minds of his subjects, as well as to exercise an external authority over them, must be extremely desirable to any sovereign who understands wherein his true glory consists; and this felicity GEORGE the Third enjoys in its complete perfection. The voice of faction and discontent is no longer heard in the land. All ranks and conditions, all sects and parties concur in striving to manifest the warmest loyalty to his person, and the steadiest attachment to his government. Happy prince! and happy nation! between whom

whom the most agreeable mutual confidence, esteem, and love, are found to subsist!

A late auspicious event has afforded another delightful instance in which God has “given to the king his heart’s desire, and
“hath not with-holden the request of his
“lips.” What can a young and virtuous monarch more naturally wish than to have an amiable consort, who shall share in the honours, and alleviate the burthens of the crown; introduce the sweetest enjoyments of private and domestic life, amidst the hurry and magnificence of a court; and administer the prospect of transmitting his name, his dignity, and his accomplishments to his posterity? Such was the blessing our sovereign sought for, and providence has graciously answered his petition. Providence has sent him a princess that, we trust and believe, is adorned with the most valuable endowments; a princess who will charm the soul, and brighten the days of her royal husband; who will still further increase the happiness of Britain.

Do thou, O indulgent parent and manager of the world, smile upon the union of

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GEORGE

GEORGE and CHARLOTTE. Do thou render it the source of every felicity to themselves, and their subjects. Do thou shed upon them the choicest of thy favours; lead them on in the path of righteousness; command peace and pleasure to attend their steps; grant them to live in prosperity and glory; and, after a course of many years, may they be succeeded by a race, who shall inherit their virtues, and equal their renown; who shall shine with distinguished honour in their day, as the supports of the national welfare, and the guardians of English liberty.

David adds, in the third verse, "Thou hast prevented him with the blessings of thy goodness:" an assertion which we have the satisfaction of seeing accomplished, in a monarch who enjoys the vigor of health, is surrounded by a numerous train of affectionate relatives, is possessed of an accomplished queen, reigns in the hearts of his people, is served by able and faithful ministers, beholds his arms victorious; and sees, in the midst of a great and expensive war, his country flourishing, united and happy.

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The Psalmist, after reciting the text, observes, in the fourth verse; " He asked life of thee, and thou gavest it him, even length of days." As our king is in the flower of his youth, we cannot apply this passage to him, with certainty; but we hope, thro' the divine mercy, that it will hereafter be completed: we hope he will be preserved to old age, and that every year which rolls over his head will increase his abilities, his graces, his dignity, and his felicity.

The sacred author adds further, in the fifth and sixth verses; " his glory is great in thy salvation, honour and majesty hast thou laid upon him. For thou hast made him most blessed for ever; thou hast made him exceeding glad with thy countenance." Justly may we use these phrases, when we consider the high rank our sovereign sustains, among the princes of the earth: when we reflect that he is the supreme governor of a nation so large, powerful, and prosperous; a nation which abounds in wealth, agriculture, manufactures, and commerce; which is distinguished for science, literature, taste, and politeness;

which possesses ample territories in the remotest parts of the globe; which is the unrivalled mistress of the seas, holds the chief place among the states of Europe, and is the most illustrious seat of civil and religious liberty that ever existed.

The reason assigned, by the royal poet, in the seventh verse, for the happy condition of the person he is speaking of, deserves, likewise, particular attention. “ For the
“ King, saith he, trusteth in the Lord, and
“ thro’ the mercy of the most High he shall
“ not be moved.” Such is the character of our monarch, who in all his public declarations has been careful to do honour to providence, and to testify his dependence upon the eternal God; and who is universally allowed to have an uncommon attachment to religion and virtue. We may, therefore rationally expect that, thro’ the benevolence of heaven, his felicity will not be shaken: for the way of piety and righteousness is the surest way to the divine protection and favour.

I have purposely enlarged on these things, because the consideration of them renders
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the ceremony of the coronation peculiarly pleasing. If it had been performed in a season of public distress, or under a prince who had no accomplishments to recommend him to his people, the grandeur of the procession and service would not have driven away anxiety from a thoughtful breast. There have been times when the nation covered the sincerest grief under the mask of joy, and trembled with the apprehension of a tyrant, while it received a sovereign: but, in the present case, there is every circumstance that can bid us exult in the prospect.

Let us now return back to the text: "thou settest a crown of pure gold on his head." These words are probably used in a figurative sense, and relate to the honour which the person spoken of should possess. But be this as it may, I shall only take occasion from them to point out some meditations which the sight of the approaching solemnity may suggest to our minds.

In the first place the view of the coronation may lead us to reflect on the general felicity of belonging to a regular government,

ment. It undoubtedly shews that we are in a state of society ; and in a state of society which is advanced to a high degree of stability, refinement and splendour. Now, it is certainly a great happiness to be members of an established community ; and to live under the administration of a legal authority. Anarchy is the worst of human conditions, and produces, in every respect, the most dreadful consequences. In that case, there is no order, no peace, no agriculture, no commerce, no arts and sciences ; none of the advantages, conveniences, and improvements which give the true relish to our existence. It is government alone that places us in the possession of these things ; that is the parent of security and tranquility ; and enables us to enjoy our wealth, our relatives, our families, and the other blessings which providence hath conferred upon us. Accordingly, God has impelled us to society, by the first principles of our frame ; and so adjusted the constitution of the world, that we cannot possibly answer the ends of our being, or obtain any tolerable felicity, without uniting together for mutual safety and defence, and putting ourselves under the direction of magistrates

gistrates and laws. Unless we were members of a public community, we should be absolute savages, and our situation would be, in the highest degree, uncomfortable, gloomy, and miserable: so that the consummate benevolence of the deity is abundantly manifested in his affording a thousand demonstrations of his intention that we should join in social life. The most defective and partial forms of administration are better than the state which has usually, tho' very unjustly, been called the state of nature. As, therefore, the magnificent ceremony shortly to be exhibited plainly shews that we belong to a regular government; that we are favoured with rulers, whose office it is to dispense justice, and to provide for the general security; it may engage us to contemplate on our happiness in this respect.

Secondly, The view of the coronation may lead us to reflect on our particular felicity, in possessing the benefits of the British constitution. That it naturally suggests this thought, is apparent from its design: for it is not in England, as in many other countries, a mere act of ostentation, a vain display

play of external pomp. It is not the investiture of an arbitrary monarch, who hereby declares that he has an incontrollable power and dominion over his subjects. No, in these delightful lands, the crowning of a king is a very important transaction, wherein the welfare of the nation is deeply concerned. It is a solemn service that confirms our liberties, and in which the prince engages, in the presence of God, and by the most awful sanctions, to adhere to the laws, to rule in justice and mercy, to preserve inviolably the rights and privileges of the people, and to maintain the purity and freedom of the protestant religion. It is performed in a manner calculated to make the strongest impression on his mind; and is attended with the most serious and affecting offices of devotion. The coronation, therefore, affords a public demonstration of the excellence of our government; and we should not consider it in its proper light if it did not engage us to meditate, with gratitude and joy, on our happiness in being favoured with a constitution that doth not permit its sovereigns to exercise a tyrannical authority, but which raises them

them up on purpose to be the guardians of the common welfare, the protectors of the sacred cause of freedom; and endeavours to enforce their duty upon them, and to render them the fathers of their country, by every possible obligation.

Indeed, our felicity, in this respect, is absolutely unparalleled. If we examine the most celebrated plans of power, the most enlarged systems of policy that have taken place in ancient or modern times, we shall find none so admirably adjusted and compounded as our own; none that establish security, liberty, and social bliss, on equally solid and extensive foundations. Athens, Rome, Carthage, Venice, Holland, Sweden, would in vain pretend to compare with Britain. Britain holds out a form of administration to the admiring world that does honour to our nature; and which shews what abundant blessings and glory may accrue to mankind from a wise set of laws, and a judicious distribution of the several parts of government.

It is our advantage, likewise, to live at a period when our constitution is at the height

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of its perfection and splendour : when it has acquired stability and improvement, from the wisdom, the labour, the struggle of ages ; when it has been excellently new modelled, by the revolution ; when it has been re-established by the accession of the house of Hanover ; and when it continues to be headed by the princes of that illustrious family. While, therefore, O ! my countrymen, you behold the august assemblage of your magistrates, your counsellors, your nobles, and your monarch ; contemplate upon your happiness, in being born at this delightful æra ; an æra, which, for every valuable benefit, whether of a civil or religious kind, cannot be exceeded in the history of the world. As the procession moves along in venerable pomp, or while you see the magnificent service performed, lift up your hearts, with thankfulness, to that God who has put you into a most pleasant land, and called you to the possession of a most desirable heritage.

Thirdly, The view of the coronation should lead us to reflect on the loyalty and allegiance we owe to our sovereign. The coronation is, undoubtedly, a solemn and open testi-

testimony of the right which he has to the throne ; and consequently it is a testimony of the duty and submission we are bound to pay him. Accordingly, some centuries ago, when the state of things was very unsettled, and there were often different competitors for the supreme government of the nation, it was usual for the same king to repeat this ceremony several times ; in order the more effectually to teach the people where their respect should be offered. On the like principle is founded the ancient, tho' now needless custom of a champion, who shall assert the title of the reigning prince. We know, moreover, that it is an essential part of the service for the nobility to do homage to the monarch ; to declare that they become his liege-men ; to kiss his cheek in token of reverence ; and to exhibit, by the act of touching his crown, a public promise that they will support it, to the utmost of their power.

As to the common spectators, tho' they are not required to witness their fealty by any particular institutions, or prescribed forms ; yet it is expected of them to shew every possible mark of their regard to their sove-

reign : nay, it is certainly one leading design of a coronation that the subjects in general should testify their loyalty. As this is its intention, so it is admirably calculated to produce the purposed effect ; for the sight has a natural tendency to make a strong impression on the mind, and to fix upon us the sentiments of loyalty. When we behold the magnificent scene, we shall not be filled with a noisy, a riotous, and a thoughtless joy. No, our hearts will be struck ; we shall find our respect and affection to the King strongly excited ; and perhaps the tears will flow from our eyes. Nor let us be afraid of indulging, or ashamed of having indulged, the emotions of our Souls : for the regard we bear to GEORGE the Third, is not a blind devotion offered to a tyrannical master ; but a just tribute to a prince under whom we partake of the highest blessings. It is a just tribute to a prince who has begun his reign with the happiest omens ; who inherits the integrity and mercy of his ancestors : and who claims the additional glory of being a munificent benefactor to literary merit, a generous patron of science, taste;

taste, and the fine arts. The obedience we pay him is not inconsistent with the most ardent concern for the cause of freedom, but flows directly from it; for the more enlarged our notions of government are, and the warmer the zeal is we have for liberty, the more steady and ardent will be our attachment to the house of Hanover, which hath afforded us a succession of such excellent monarchs.

Fourthly, The view of the coronation may lead us to contemplate on the vanity and instability of worldly grandeur. However pompous the procession may be, however august the ceremony, however joyful its occasion, the survey of it will naturally raise in the breast a thought upon the emptiness and uncertainty of human things. I believe a sensible and serious mind cannot be present at a gay, a brilliant, and a numerous assembly without being struck with the reflection that, in a little time, the splendid appearance will be over, and the persons who compose it laid in the silent dust; while a new set of mortals shall spring up in their turn, who, like those that have gone before them,

them, shall flutter and shine, the insects of their day.

What is this mighty magnificence, the expectation of which so much engages our attention? It is calculated, indeed, to answer some valuable purposes: but is it not entirely of an external nature? We shall see costly robes, glittering jewels, royal scepters, imperial diadems, and all the pomp of greatness. We shall see the magistrates, the judges, the honourable orders, the counsellors, the principal clergy, the ladies, the nobles, and the chief officers of the land march along, cloathed with the most valued ensigns of their dignity. We shall see the Queen and the King attended and invested with every mark of grandeur which it is in the power of majesty to procure. But have these circumstances, which so eminently distinguish them from the common herd of spectators, any real intrinsic worth? No, they are circumstances that may subsist without merit; and if the persons adorned with them were possessed of no other accomplishments and ornaments, very contemptible and wretched would be their condition, with
 whatever

whatever splendour they may shine in the eyes of their fellow-creatures. The most potent monarch does not derive his true lustre from the multitude of his guards, the richness of his dress, the number of his courtiers, and the brilliancy of his crown; but from his inward graces and virtues, which shall spread a brightness around him, infinitely superior to that of gold, and pearls, and diamonds.

The glory of the approaching ceremony will be transitory, as well as external. We are astonished at the preparations made for it; and yet it is only the pageant of a day. What eagerness is there to behold it! and how soon will the sight be at an end! This mighty scene, which, at present, is the thought of almost every heart, and the theme of almost every tongue, which seems to put the whole kingdom into motion, will be no more than the work of a few hours. The evening will see it dissipated and gone; and, in a little time, no traces of it will be left, but what exist in the memories and the records of mankind.

Such, indeed, is the state of all terrestrial objects. Nothing below is formed for a lasting

ing duration. The most exalted stations and characters are not exempted from the same doom that awaits the meanest of the sons of Adam. The train of the great, the rich, the honourable, and the nobles, who form so magnificent a prospect, will, ere long, be divested of their boasted distinctions, and mix, in the grave, with common dust.

This too will be your fate, O! ye monarchs, however potent, however excellent, however beloved. When you walk along that venerable place where you receive the solemn investiture of your dignity, you approach near to, if you do not tread upon the ashes of your ancestors; those ancestors who formerly ascended the altar with the same sounds of musick, the same croud of attendants, the same joyful pomp. Like them, also, you shall once more visit the sacred dome, and visit it with the most affecting ensigns of melancholy splendour: but yourselves will be insensible of the gloomy magnificence with which you shall be attended; for you will only come there to be deposited, a lifeless carcase, among your predecessors.

“ Doth the crown, saith Solomon, endure

“ to

“to every generation?” No, it is continually passing from one head to another. “I have said, ye are gods; and all of you are children of the most High.” Ye are gods, in terrestrial majesty and preheminance. The highest human power is yours. By commission from you it is that the affairs of government are transacted. Your authority reaches to all the parts and subjects of the state; and gives the legality, force, and vigour to the administration of its concerns. It is by virtue of your appointment that counsellors and publick officers watch over the interests, and carry on the business, of the community; that the judges determine causes, dispense justice, and punish malefactors; and that inferior magistrates execute the matters of their respective departments and districts. The fleets and armies of the kingdom are your fleets and armies. At your command it is that they go out conquering and to conquer; and yours is the glory accruing from their successes. You are the authors of war and peace; and are, in a great measure, the arbiters of the fate of nations. Ye are gods, likewise, in the ability

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lity and opportunity of doing good. It is in
 your power to relieve the wants of the de-
 serving; to raise modest merit from the shade
 of obscurity; to perform works of general
 usefulness; to support and encourage the
 sciences, the arts, manufactures, and com-
 merce; to cause righteous judgment to pre-
 vail in your territories; to bid freedom lift
 up her head in triumph; to let religion dis-
 play herself in her native simplicity, purity
 and beauty; and, in a thousand and a thou-
 sand instances, to adorn and bless the life of
 man. But notwithstanding your high pre-
 rogatives, and mighty influence, ye shall die
 like men: ye shall die like the poorest sub-
 jects in your dominions; and may say, with
 as much propriety as the beggar, "to cor-
 ruption, thou art my father, and to the
 worm, thou art my mother, and my sister."
 Ye shall fall, also, like one of the princes:
 ye shall fall like the princes who have gone
 before you. You shall follow the Alexanders
 and the Cæsars, who made the earth to trem-
 ble, and did shake kingdoms. You shall fol-
 low the Trajans, the Antonines, and the
 Williams, who were the delights of man-
 kind,

kind, and the patrons of liberty. Your splendour, your dignity; nay, your most lovely accomplishments, your noblest virtues, will not avail to rescue you from the hand of death.

But while we are reflecting on the vanity of terrestrial grandeur in its best estate, let us not forget to transfer the thought to our own case. Let us remember that we who shall be spectators of the approaching scene are perishing creatures, and that before another scene of the same nature is presented, we shall, probably, be laid in the tomb; and our places filled up with beings yet unborn. When we survey the vast crowd around us, and are struck with the surprising exhibition of human faces, let us call to mind that there is an infinitely more numerous and important assembly in which we shall meet; an assembly that will comprise all the inhabitants of the globe, from its formation to its dissolution; an assembly which will include myriads and myriads of angels; and wherein our eternal condition will be determined. Once more,

Fifthly, The sight of the coronation may direct our view to a kingdom that never fails, and to the honours and glories of the heavenly mansions. It was the custom of our Saviour and his apostles to draw divine instruction from the objects around them, and the occurrences of life: nor can we act a wiser part than in attempting to imitate them, in this respect. They have, in particular, taken several of their metaphors from temporal dignities; have set before us the unfading splendors, the immortal diadems of the celestial state; and have exhorted us, instead of placing our regard upon transitory distinctions, to seek for the exalted preferments of the new Jerusalem.

Let us, therefore, when we survey the mighty display of earthly pomp, endeavour to raise our thoughts to nobler things. Let us ascend, in our imaginations, to the brighter scenes that shall be exhibited in the realms of eternity. The kingdoms of this world are perpetually changing, and their grandeur speedily vanishes. Many famous republicks, many states which once were eminent for arts and arms; many powerful, celebrated,
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and extensive empires are no more. Thus too will it be with the most flourishing communities that now subsist. But there is a kingdom which is strictly and properly everlasting, and the honours of it are such as cannot die. The dominion of Jehovah continues the same, thro' endless generations; and the glories he will confer on his faithful servants shall run parallel with eternity itself.

It is, likewise, the happiness of the divine government that the promotions of it are open to all who are willing to become qualified for them. None are excluded, but such as exclude themselves, by their negligence, their rebellion, and their impiety. There is room for every candidate to obtain the height of his wishes: nor will the lowliness of his birth, or the poverty of his circumstances, be a bar to his preferment. The advantages of the future world are not dispensed according to outward distinctions, but inward worth. The meanest person who shall be a spectator of the coronation, and perhaps stand exposed to the insolence of petty office, shall, if he be a real son of piety, shine hereafter with a lustre infinitely

nitely superior to that of the man of the greatest dignity, who is not possessed of the same virtues. There are none of us but who with the assistances of the gospel, the exertion of our christian diligence, and the blessing of the Almighty, may become priests and kings before God, even the Father. There are none of us but who may attain to a crown of righteousness and salvation, which cannot fade away. O glorious object of laudable ambition! Let us pursue it with a zeal proportioned to its value,

If we are so happy as to arrive at the heavenly mansions, what a glorious prospect shall we then behold! We shall behold a prospect that will cast an eternal disgrace upon human splendour. We shall behold the wise, and good, of every age, and of every nation. We shall behold the patriarchs, who were eminent examples of piety, in their day; the prophets, who revealed the schemes of providence; the apostles and evangelists, who propagated christianity with unshaken fidelity and fortitude; and the martyrs who were slain for the testimony of Jesus. We shall behold all the sincere fol-
lowers

lowers of the Redeemer; and all who, according to the light they were favoured with, adhered to the dictates of their duty. We shall behold the philosophers who endeavoured to illuminate the understandings, and regulate the dispositions, of their fellow-creatures; the heroes who bravely fought for the liberties of mankind; the law-givers who founded their institutions on the public welfare; the patriots who struggled to preserve their country from ruin; the magistrates who governed in the fear of God; and the princes who were the fathers of their people. We shall behold, perhaps, the inhabitants of worlds that we have no conceptions of in the present life. We shall behold the innumerable company of angels, those exalted spirits that, in so many different and inexpressible degrees of grandeur, fill the court of heaven. We shall behold the Saviour seated on his throne of unspeakable majesty. We shall behold the peculiar residence of the most High; that place where the eternal Deity affords the nearest and brightest displays of his perfections.

Nor

Nor shall we only behold this august, this wonderful, this divine assembly, but make a part of it ourselves. We shall be entitled to a share in its honours and joys. Crowns of unfading blessedness and glory shall encircle our heads, and we shall reign for ever and ever. Surely there are none who hear me but what are animated with the warmest desire to be spectators of so magnificent and delightful a scene! Surely there are none who would grudge any labour, any difficulty to obtain the prospect of it, and to partake of its dignities!

Thus have I pointed out several observations which the view of the coronation may suggest to our minds: and if these observations be attended to, we shall not see it in vain. It is possible that, considered merely as an exhibition of human pomp, it may not give us the high pleasure we are ready to imagine. There is something in outward grandeur that will always be deficient; something which rather fatigues than satisfies the soul: for it is not in the power of external objects to fill the capacities of an immortal spirit. Nevertheless, if we are
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careful to survey the approaching ceremony with the contemplations we have mentioned, it will be an useful and a noble sight.

To draw towards a conclusion; since it appears, from what has been said, that many agreeable circumstances are attendant on the present coronation, and that the state of the kingdom is truly delightful, let us render the sincerest thanksgivings to the infinitely benevolent Being who is the author of our happiness. That God is the fountain of all our enjoyments is, at once, the dictate of reason and scripture. To him we are indebted for the charming situation in which we are placed. He it was who planted Britain in the world, and encompassed it with the waters of the sea. He rendered it a pleasant and fruitful abode. He peopled it with inhabitants who were struck with the love of liberty. He hath manifested himself, again and again, in our favour. He has given us to live in this polished and enlightened age. He hath added firmness and vigour to our constitution; and has raised up a succession of princes to be the faithful guardians of our civil and religious rights.

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To him then, let us address our praises : to him let us address, the warmest acknowledgments of hearts that are touched with the deepest, the most pious, and the most grateful sense of his goodness.

With our thankfulness, let us join our supplications to the supreme governor of the universe for the continuance of our blessings. That there is no absolute dependance upon temporal things, all persons will be ready to acknowledge ; and those will have the strongest feeling of it who have looked the furthest into the history of the world. Human characters are not so fixed as to admit of no alteration ; human prosperity is changeable ; human life may be cut off, in a moment. It is not every beautiful morning which is succeeded by an entirely bright and unclouded day. When, therefore, our prospects are the most smiling, and the most certain, let us still remember the nature of present objects ; and look up to God, with earnest petitions for his accustomed protection, and with humble trust in his future mercy.

In order to exercise our reliance upon the Deity with the greater security and satisfaction,

tion, let us do what we can to perpetuate the benefits conferred upon us. This providence hath, in some measure, put into our own power, by annexing important consequences to our behaviour. Hence we should each of us be solicitous, in our several capacities, to contribute towards the welfare of our country. We should cherish those principles of liberty that have been the foundation of our glory; strengthen the hands of our rulers; preserve an unshaken loyalty to our sovereign; and discharge, with faithfulness, the duties of our respective stations.

Lastly, we should be careful to maintain the general practice of piety and goodness. This is the most effectual way of serving our native land; for righteousness, both in its natural tendency, and as it engages the divine favour, exalteth a nation; while sin is the reproach, and, according to the degree in which it prevails, the ruin of a people. Whatever they may think of themselves, the persons who are profligate in their lives, and debauched in their manners; who throw contempt upon religion; and loosen the obligations of it, by encouraging a disregard to
another

another world, are not, cannot be, true patriots. Their political sentiments are contracted, and they can be considered as no other than the enemies of society. For our parts, let us act upon nobler views, and endeavour to promote the prosperity of Britain, by the cultivation of every amiable disposition and virtue. Let us render the sight of the coronation subservient to these valuable purposes; and God grant that we may so behold it as to be more sensible of our felicity, as members of a regular government; more thankful for the advantages of the English constitution; more affectionate, if that can well be, to our King; more convinced of the vanity and instability of temporal things; and more solicitous to obtain the honours and glories which are inward, substantial, and eternal! Amen.

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THE END.